

THE CHURCH AND
SOCIAL AND MORAL
PROBLEMS



American Section

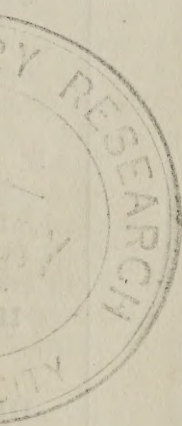
Report of Commission III

to

THE UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925



UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

Commission Reports

- I. The Church's Obligation in View of
God's Purpose for the World.
- II. The Church and Economic and Industrial
Problems.
- III. The Church and Social and Moral Prob-
lems.
- IV. The Church and International Relations.
- V. The Church and Education.
- VI. Methods of Co-operative and Federative
Efforts By the Christian Communions.

GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches, and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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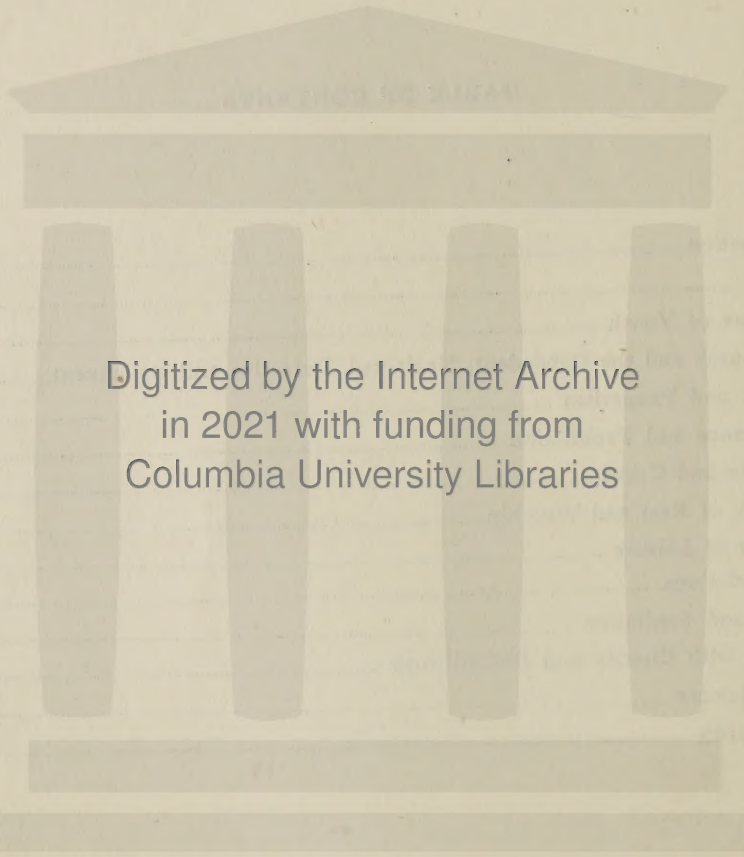
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THE CHURCH AND SOCIAL AND MORAL PROBLEMS

The Christian Church of America has not given attention to social and moral problems until within recent years, nor are all parts of that church yet satisfied that these problems legitimately come within the range of the church's care and function. In its main streams and deposits the colonization of America was a dissent from social responsibility, as it was a break from control, religious and social, whether of church or state. The standards of freedom, which the colonists were seeking, meant for most of them pure individualism as a philosophy. As they believed in the right of private judgment and the responsibility of the individual to his own conscience alone, so also they believed that the mission of the Church was to minister chiefly to individuals and that the message of the Gospel, preached to every creature, would encompass the salvation of souls one by one, plucking each out of a sinful and corrupt state for transference by a new birth into citizenship in a new commonwealth, the Kingdom of God, in which the rest of the world, carnal and of the flesh fleshly could have no part.

Although the Puritans in their first compact, drawn up in the cabin of the "Mayflower," for the formation of a government, recognized religion as obligatory in the realm of human relations, yet to the majority of the early Christians in America there were no social and moral problems in the modern sense. All problems of every nature of religion, of man in this world, and as he hoped for the next, were theological and doctrinal. The most earnest Christian believers, the soundest theologians and expounders of the faith, stoutly maintained that all desired and prayed for changes in the social fabric and its moral conditions, which were within the scope of the divine dispensation for realization upon the earth, would be secured through the process of preaching the Gospel to individuals, and that as individuals became soundly converted to God, the Kingdom of God would be established and built up among men.

The proclamation of the Gospel of individual redemption, which appeals to the individual to seek the salvation of his own soul for an immortal and blessed destiny, when successful among individuals, exerts a continuous and effective influence toward social redemption and the reconstruction of society through various social and moral reforms, for even one individual, when transformed, by a saving power within him, into a new creature, alters by the full extent of his own influence and personality the society of which he is a part, and the cumulative results of improving the individual units of which society is composed may profoundly change the whole structure of society and solve most, if not all, of its moral problems.

The story of what the Christian Church in America has done, as she has become aware of social and moral problems, is really a story of how the men and women of the churches, without consciously realizing that there is such a thing as a "Social Gospel", and that they were in any technical sense exemplifying an "Applied Christianity," were giving expression in a natural and naive way to the principles of Jesus as they found them, almost each for himself, in the New Testament and tried to incorporate them each for himself in his own life and in society.

Homes :

So long as America was largely rural and chiefly agricultural, the home was her social safeguard and her social center.

A home, then, consisted of one woman and one man, united in wedlock, partners in the business of life, occupying a building, or a set of buildings, separated by ample, and in some instances by long distances from neighbors, and surrounded with numerous children, who, as they became large enough, helped in nearly all of the tasks in which father and mother were engaged. These were real social units, of the best sort, thrifty, frugal, self-contained, independent, sharing each other's experiences, finding sport and amusement in wholesome relations with neighbors, or at the village, which might be near or far. Even the larger communities, which might be termed cities, in the earlier days, were characterized by similar habits of simplicity, economy and virtue. The Sunday was then observed as a day of rest and worship. Practically everybody went to church. Church services had social and educational values, which everybody prized, and religion was regarded with respect even by those who did not "profess" it.

When America became industrialized and the population became chiefly urban, these simple and rural traits became less common, and in large sections entirely disappeared.

America, probably as no other country in the world, has been hospitable to strangers, receiving within her gates men and women and children from all corners of the globe, who brought strange tongues, different habits, and other standards of living. They came at first by hundreds and were readily accommodated and soon assimilated as integral parts of the communities in which they settled. They took on American ways and usually delighted in becoming Americans. But soon these foreigners came by thousands and even by millions. They settled in communities by themselves, in many instances crowding out former residents by the invasion of unfamiliar speech and conduct and the economic pressure of their lower standards of living.

Then the simple and wholesome ways became in many places wholly impossible. Housing accommodations became inadequate; overcrowding resulted; the evils of tenements, of slums, of congestion, of unsanitary conditions and of immoral practices appeared. What has been called the "continental Sunday" crept in to take the place of the American Sunday. The low dance-hall became too common. Gambling dives, dram-shops, resorts for degrading amusements and similar evils made their bids for patronage and in too many instances prospered. In the larger cities there have not been wanting men who would exploit these new comers and by disregard of law and decency prostitute them to servile political purposes and to ends of benefit only to the demagogues themselves.

America's rapid settlement and her great industrial development have been augmented by her immigration policy, and while the blending of national types has been an important factor in shaping the American character, yet her hospitality to immigrants has had its complications. Thereby her social and moral problems have been multiplied and intensified many times. There is a community of interests which every nation and race on

the earth must share with America. The very cosmopolitan character of her people makes her problems of concern to all the world besides.

The Christians of America have attempted to preserve the home. It has not been an easy task. Better economic conditions are a help, but alas! too frequently better wages and larger incomes have but resulted in greater extravagance, a craving for more luxury and more excitement, and the home has not benefitted. The inexpensive and easy means of transportation into the suburbs have relieved to some considerable degree the evils of overcrowding, and of tenements, and of slums. But unfortunately the high cost of building has stopped the erection of houses and the resulting high rents bring about a period of congestion and suffering, unsanitary, unsocial and immoral.

The congested slum districts of the larger cities have received much attention, increasing through the more recent years. Voluntary organizations have been formed for the purpose of first making investigations and then of securing improvement. Legislation has been enacted limiting the size of buildings in proportion to the land occupied, fixing the amount of light and air to be provided, and prescribing rules and regulations for sanitary conditions and observances. Recently, protective legislation has dealt with the economic side of the housing problem, seeking to prevent injustice to tenants by high rentals, by unmerciful evictions, by lack of heating in the winter, by hazard to life through faulty construction or lack of fire-escapes.

In all of these movements the church, in some instances as an organization, but more frequently through her members as individuals, has manifested interest and sympathy, and at times leadership. The church, however, is still cautious about directing her testimony and her ministries into the channels of material comforts and economic conditions.

Generally the Christians of America have been resolutely set against easy divorce,—many of the clergy standing for divorce solely on the one Scriptural ground, of adultery. But the mixed conditions, of many peoples and many standards, of which America is composed, have been too strong, and some states of the American commonwealth have become notorious for the ease and number of divorces granted.

In one state only, South Carolina, the laws make no provision whatever for divorce. In all other states of the Union, with varying degrees of ease, legalized separation, for a great variety of causes, is permissible and the number of divorces has greatly increased. Through the officials of many of the states and by representatives of Bar Associations a movement has been in progress for several years looking toward uniform laws on the subject or a possible transfer of authority to the Federal Courts, but no real and definite conclusions have been arrived at in these directions. In the meantime it is evident that there is a profound and widespread social conviction taking shape, beneath the legal, religious and purely individualistic considerations with which this subject is involved, that the family, as a social unit, and society as a whole, are deeply concerned and that considerations, greater than those which affect one man and one woman, must be weighed and must be determinative in the final conclusion. It is perhaps fair to say that the American Church, speaking of it as a whole, with as near and

impartial judgment as is possible, less and less regards the few New Testament injunctions upon this subject as final and more and more believes that the spirit and principles of Jesus in the midst of modern conditions would regard the whole subject more from the point of view of social welfare than from the point of view of a single individual act, even though that act be so serious as adultery.

The American conscience has been fairly successful in combatting the Social Evil, at least as to outward show and public business. In no part of America is prostitution licensed as a recognized trade; in not more than a dozen American cities is there still a segregated vice district. Coincident with the abolishment of segregated districts, provision has been made for the care of infected persons and the restoration of prostitutes. In this remarkable movement, which has taken place within a generation, the Church has had a large part in the education of public opinion. In Cleveland, Ohio, for example, the entire effort originated with the Federated Churches. The Chicago Vice Commission originated with church workers. The laws of the United States deal severely with the conveying of women for immoral purposes either into the country, or out of it, or between the states of the Union. These laws are well enforced.

Within recent years there has been a pronounced movement toward imparting to young people at an early age suitable and wholesome instruction in matters pertaining to sex so that they may acquire, at a time to be of use to them, and prevent impure and perverted notions coming first, knowledge of their bodies and their natures and of the divine way of preserving and reproducing our own species. In this connection quite a considerable list of useful books have been published and many public school teachers are interested in teaching and in safeguarding their pupils.

Unfortunately recent fiction has over emphasized problems of sex,—perhaps, however, not wholly without some good effects,—the moving pictures have shown too many films depicting passion, lust and situations involving sex, and the public mind has had more open knowledge of such subjects as these thrust upon it, but certainly a reaction has set in. The public conscience is demanding a more rigid, and at the same time a reasonable, censorship and the tendency of American thought is positively in the direction of giving adequate knowledge, preventing prurient displays and of purifying social customs and ways.

It must not be overlooked that the sanctity and even the perpetuity of the American home is seriously threatened. Marriage is deferred in all too many instances until late in life for the sake of setting up a home, when it is founded, on a scale of luxury, not to say extravagance, comparable with that of the parents. Marriage then becomes too frequently a matter "of convenience." The entrance of women into business and into the professions, wholesome from the point of view of independence and self-realization, nevertheless tends to make the home appear to many less desirable and to give occasion more easily to disregard its claims and to set aside its restraints. The course for the Church to pursue is not clearly perceived.

The problems of the home in America today are many and serious. Among them may be named the following:

The emancipation of women, affecting the relations of the sexes, without as yet furnishing an understanding of its meaning;

The high cost of living, with scarcely any abatement as yet in view, accompanied with a passion for luxury, extravagance and display, all of which deter people from entering into matrimony and of attempting to keep a home together;

Easy recourse to divorce proceedings, thereby losing the chastening and purifying processes of forbearance and compromise;

Time enough has elapsed to indicate that the free treatment given to matters of sex in fiction, on the stage, in the moving pictures, in the daily news and even in formal instruction has had a damaging rather than a beneficial effect on the young and has been undermining the virtue and stability of the home.

Problems of Youth

Efforts to surround children and young people with safeguards against evil companions and vicious influence and inculcate in them at as early an age as possible the principle of the Christian religion have been carried as far in America as in any country of the world.

The Sunday School, or Bible School, or School of Religious Instruction, as it has variously been termed, has received the labors of some of the ablest and most devoted members of the Church, both directly in and through church organizations, and by means of outside, voluntary organizations, and branches and activities of which have reached into the smallest communities, have spread over states, throughout the nation and into the mission fields and the nations of the world.

Specialized organizations, like the Young Men's Christian Association and the Young Women's Christian Association, have gathered the young people of the two sexes and their friends into effective groups, working each for its kind, with friendliness and assistance to help toward the full development of the body, of the mind and of the spiritual nature. Upon these organizations have been lavished great stores of wealth and of personal devotion, under the sanction and with the approval of the Church.

The Young People's Christian Endeavor Society and similar bodies of young people have sought to mobilize and guide the consecration and endeavors of young people themselves into the avenues of wholesome Christian experience, sane and beneficial recreations and amusements, and useful ministries to the Church and to society.

The Scout movement, both for boys and for girls has extended and applied these efforts a bit further into sports and out-door activities and into acquaintance with nature and her secrets.

The Church has been more than a sponsor for these movements. They have originated, in almost every instance, within the councils of the Church; they have never departed far from the Church; they have been fostered by the Church,—not however without some misgivings in some quarters, it is true, but, with a general endorsement and consent which has made them at length real allies of the Church.

These organizations are large, well officered, generously financed, efficient and among the most honored of any America possesses.

The tendency of the American Church is to be less strict with its young people than it formerly was, and to place more confidence in them. A large number of congregations, constantly increasing, have parish houses, or community houses, or buildings bearing a variety of designations, designed almost exclusively for the use of young people, for their religious education and services of fellowship and worship on Sunday, and for a great variety of social and recreational purposes on the week days and evenings. In these houses are the implements for many games and frequently a well equipped gymnasium. Many other congregations, lacking sufficient resources for separate buildings, devote the basement of the meeting house, or some addition, or special space, to the same kinds of uses, believing that pastimes and amusements, sane and wholesome, are necessary for the normal boy and girl, and that these should be found under the auspices and with the approval of the Church, rather than outside her precincts and supervision.

There are several organizations whose aims and activities are directed toward furnishing proper opportunities for and guiding the play instincts of youth and providing programs in communities for the good use of leisure time by adults. The Church is in sympathy with such organizations and movements.

Among the outstanding problems concerning the youth of America may be mentioned the following:

America is still experimenting in the field of secular education, as to subjects to be taught, as to psychological and pedagogical methods to be employed, as to the relations of the sexes particularly in the upper grades and higher institutions, as to the responsibility of State and Church and their relations in the field of education and as to the ultimate ideals to be sought throughout the entire process.

An adequate program of religious education is yet to be worked out and agreed upon.

The youth movement in America, although stirring—as it must—in normal, developing minds, has not assumed political significance as in some countries of Europe. College young people live for the most part, normal lives in friendly relations in the community in which the educational institutions are located. It may be that less attention is given to the various pursuits of study, and excessive interests and energies are consumed in athletics and in competitions between colleges. There are, however, operative influences, which promise to steady and bring to due proportion these energies and interests.

Opportunities for amusement and recreation, sufficient in number, accessible in location and suitable in character must be provided; this is not always possible in modern cities, and is no less difficult to provide in many rural districts;

How to preserve and cultivate the spirit of free initiative, through undirected play and by means of some modern equivalent of the old apprenticeship system, when the son worked with his father and the novice was at the side of the master-workman, is a serious problem.

The age-long problem faces the Church of keeping the forms of religious expression fresh and vital, adapted to youth, renewed and changed, with

changing conditions, while at the same time the permanent spiritual content is preserved.

The Church and the Dependent, Neglected, Defective and Delinquent:

The Church has furnished the ideals and the incentives very largely for the care of the unfortunate and the handicapped of every kind, but has not, as a rule, herself, as an organization, undertaken to care for them. The State makes provision for the feeble-minded, their education and their custody, and for the insane, although there are some private institutions serving both classes, chiefly, however, on a commercial rather than a charitable basis.

In recent years the different states of the Union have made provision for the education and industrial training of the competent blind.

For children, either orphans or those whose homes are inadequate, there is a large number of homes and asylums, conducted according to a variety of ideals and plans, but usually supported by private charity, springing almost entirely from the Church.

Care is taken to prevent these refuges and asylums from becoming institutionalized by customs and rules, which would crush out initiative and individuality. As fast as children become advanced enough in age and education, it is more and more the policy to place them out in normal, private homes, but still under the inspection and supervision of the central administration.

Many homes for the aged and infirm have open doors for both men and women, whose years and circumstances render them incapable of caring longer for themselves and for whom no relatives can make provision. These, too, usually rest upon private endowments and continuing gifts of the living and are generally connected with or spring from the Church, though not controlled by the Church. Roman Catholics, more than Protestants, have these institutions under Church auspices and control.

As Society at large has become more humane, more merciful and more thoroughly permeated with the spirit of Jesus, it has seemed as though the service of the Church in these fields of ministry and care could under ordinary circumstances be best rendered by cooperating with institutions which have been established, and maintained, by the State.

Poverty and Pauperism

Christians have always been generous. Although they seek to save themselves, yet their earliest and most continuous teaching is that they shall think of, shall serve and shall love others. The example of the Master is ever before them; He "went about doing good"; He "was filled with compassion"; He "showed pity."

In an individualistic way the Christians of America, under the teaching and sanction of their churches have distributed food and clothing and help of every kind to the poor.

But the systematic care of the poor has, as a rule, been delegated to charity organizations and the State, or the Town; and "Poor Farms,"

"Work Houses" and similar institutions have grown up, as the place of refuge for those, overtaken by poverty, who have no friends able and willing to care for them. The Church, having with good conscience freed itself of this responsibility, has unfortunately given little further heed to these needy people. Too often the feeble-minded, the lazy, the sick, the young and the aged have been huddled together in conditions unsanitary, inhumane and vicious, the only excuse for which has been inexpensiveness.

Gradually the generous and wiser impulses of the Church have been aroused for the care of the very young and of the very aged, and these two classes have been separated out from the other paupers and housed in comfortable and altogether suitable homes and asylums for them, provided in many instances by voluntary offerings coming from the Church and its people, or stimulated and controlled by them.

The better care of the pauper sick has been chiefly in hospitals maintained by state and municipal governments; and yet in these recent years, many of the Church communions have entered into this field of ministering to the sick.

Some churches have undertaken to deal with the problem of unemployment and to find work for those who need it. The tendency, however, is to render this social service either through private employment agencies or, in times of special need, through temporary bureaus established by the government.

There is a decided tendency in America for the churches of all Protestant communions to enter into these fields of service, particularly through establishing homes for children and for the aged, and hospitals for the sick.

Temperance and Prohibition

The first efforts at reforming the drunkard and removing the curse of drink were aimed at the individual in an effort to get him to sign the pledge of total abstinence. Many strikingly successful campaigns were held. The Church, if not the originator of these movements, was nearly always a close and sympathetic cooperator, and her edifices were open and her services given over to these efforts. Great good was accomplished by these appeals, and some of the most eminent people of their times were the apostles of these temperance movements, advocates of "moral suasion" and of "signing the pledge."

By a hard tutelage and a slow process, the lesson was learned that the individual could seldom stand alone in his fight against appetite, the pull of bad companions and the corrupt practices of a nefarious business. The evils of intemperance were discovered to be almost wholly social, and many people became convinced,—though but slowly and with seeming reluctance—that the only effective remedy possible was also social.

Women, at first as praying bands, which later became organized into the Women's Christian Temperance Union, were the pioneers in attempting to close the liquor saloons and tippling places and dealing with the evil in a social way and as more than an individual wrong. They succeeded in having introduced into the laws of practically all the states a requirement for the compulsory teaching of the evils of the use of alcohol. This instruc-

tion, doubtless, had a very large part in developing an intelligent public opinion leading up to the adoption of the Eighteenth Amendment. The record of their achievements and continuing influence inspired other movements and the formation of other associations of men as well as of women. The Good Templars became conspicuous at one time.

In the way of legislation against the manufacture, the transportation, the sale and the use of intoxicating liquors as a beverage, the State of Maine became a beginning almost three quarters of a century ago. A third of a century later, Kansas and other States of the Middle West ventured upon the experiment, at first timidly and with some vacillation. Then the principle of "local option" gained sway, and towns and counties in all parts of the country, essayed prohibition within their boundaries, only to find after a time that the "wet border" of a neighboring community was their undoing.

Various attempts have been made to bring the question into partisan politics; but the larger national parties have been unwilling to espouse the cause. Then it became the platform of a "Third Party," with varying ups and downs, but with no pronounced success. For more than forty years a Prohibition Party, usually with a scant but zealous following, has endeavored to win the support of the electorate and make prohibition the policy of the nation. Loyal and consecrated people went throughout the land proclaiming the doctrine of prohibition by statutory law and by amendment to the constitution of the states. Much literature was printed and distributed. As an educational force the party method was of value. Gradually and steadily the conviction was spreading and strengthening that "the saloon must go" and that the power of the whiskey ring, in the politics of the cities and of the nation, must be broken. States and counties and towns placed themselves under the prohibition standard and the extent of "dry territory," at first gradually, and later rapidly, increased.

When the Anti-Saloon League was organized in 1893, it declared its purpose to unite all persons opposed to the beverage liquor traffic in an "inter-denominational and omni-partisan" fellowship, and while not co-operating with nor antagonizing any party as such it bent all its energies to elect to public office the candidates of all parties favorable to progressive legislation and its enforcement and to keep the records of public officials impartially before their constituencies. The Anti-Saloon League received the support of nearly all of the communions and was recognized as the agent of the churches. Under its direction the policy of prohibition made steady advance, gaining towns, counties and states, until the XVIIIth Amendment to the Constitution of the United States was adopted, providing the means whereby the Nation, as a whole, became subject to total prohibition of the traffic of intoxicating liquors as a beverage.

The Christian conscience of the Church of America is largely responsible for this result. The War had brought the issue into bold prominence. Labor must be efficient, but labor was being demoralized by drink. Everywhere the effect of drink upon the Negro race and others was feared. The tremendous economic loss had become apparent. East and West, North and South, with surprising unanimity, called for the Amendment, and the laws and their enforcement; but the one dominating factor throughout the entire country was the sentiment of the churches, crystallized in the action of the Anti-Saloon League.

The Christian Church realized that the enactment of laws and the embodiment of a principle in the constitution of the land do not at once produce sobriety and virtue. Arrayed against the enforcement and seeking in every possible way its discrediting and ultimate overthrow are many men and many motives,—those who wish to do business for gain, those whose appetites and passions crave indulgence, those who are heedless of moral ends and in a spirit of bravado like to violate law as in itself a kind of mental stimulant, those who would use and debauch the natures of men for their own political purposes. Vast moneyed interests are at stake. The Christian Church and the moral people of America have upon their hands a warfare for righteousness which will not be slight and may not be brief. America is attempting a great moral reform, of world-wide significance, and in it she needs the support of the moral and religious influences of all lands.

We are aware that other nations of the world are involved with us. From them come now much of the liquor which the smuggler and the bootlegger sell. The convictions and sentiment of other nations help to weaken or strengthen the determination of our own people. The success or failure, which we secure in America, will have a bearing upon the legislation and upon the habits of all of the world.

The prohibitory law is undergoing a severe trial. Three States, New York, New Jersey and Rhode Island, either by legislative enactment, or by act of the Chief Executive have openly set at naught the Constitution and the laws of the Federal Government. There are good people, some in leading positions in political life, some prominent as educators and in other high callings, and even some clergymen, who do not hesitate to deplore, if not to denounce the Amendment and the laws, averring that they are too drastic and untimely and predicting that they can never be enforced. And yet, in the midst of the controversy, the officials at Washington, both in the Administration and in Congress, defend and stand by the law almost unanimously. The conclusion is irresistible that the astute politicians of both parties are convinced that the conscience of the majority of the people of the United States has gone into the enactment of these policies and that the people are determined to carry them through.

It may fairly be said that the opposition to the policy of prohibition is strongest and most vociferous in the larger cities on the Atlantic seaboard, while the South, the Middle West, the Far West and the Northwest are stoutest in favor of the laws and their enforcement. Another way of stating the division of sentiment is this:—where the native born stock is the prevailing population, prohibition is in favor and in those sections where the foreign-born are the most numerous the opposition is pronounced. In some aspects then, the problem in America is due to a conflict of ideals from opposite sides of the ocean.

(In view of the world-wide interest in the operation of the American National Prohibition Law, of certain widespread misconceptions concerning the same, and of the desire on the part of many to have the latest available accurate information bearing upon that question, an authoritative supplementary statement will be issued for distribution at the Conference in Stockholm, concerning the principles underlying that law, the factors which

operated to secure its enactment, the immediate results which followed its adoption, and the probable ultimate effect upon the social order, not only in the United States, but in other countries of the world.)

Prisoners and Crime

One of the darker pages in the social history of the Church is that in which its seeming indifference to all classes of misdemeanants and all subjects connected with crime, penology and reformation is written. This is a record of neglect. Jails and prisons have been left almost entirely to politicians and to government agents.

Society has been permitted to struggle with various experiments,—with the Pennsylvania System of solitary confinement in idleness, with the Auburn System of group control and employment, with the Elmira System of attempted reform and parole,—while the Church has continued to preach an individual sin and salvation only to those who came within her walls. A pamphlet describing prison systems in operation in the United States at this time is in process of preparation and will be published and distributed at the time of the conference.

Here and there individuals, members of churches, but acting chiefly upon their own responsibility and initiative, have seen the need of this class of unfortunates and have given unstinted and invaluable service to their care.

Tardily even the Commission on Church and Social Service has taken up this form of service and brought the Federal Council of the Churches of Christ in America into contact with the problems and a sane and rational attempt at their solution.

Several large and important questions loom up in this connection.

To what extent is the violator of law responsible for his acts? Is he a victim of heredity? Was he properly cared for in youth? Was the environment in which he grew up itself a breeder of crime? What influences surrounded him at school, or in the years when he should have been at school? Is he the unfortunate sufferer from some physical or mental disorder which predisposes him in wrong doing? To what extent is the Church responsible for his wrong doing?

On what basis should criminals be classified and segregated?

What are the proper social motives for the punishment of crime?

How should prisons and jails be constructed? Who should be responsible for the care, administration and inspection of them?

What should be done for the discharged prisoner's social reassimilation and rehabilitation?

Whether capital punishment is ever justifiable has become an open, moot question with many people in America. Juries are less liable than formerly to bring in verdicts which have the death penalty attached; judges and other court officers tend toward leniency in urging punishment and in sentencing the convicted; the public frequently shows a disposition to become sentimental in the face of a great crime and of a daring criminal. It would almost seem at times as though the craze for sensations and for notoriety were moving causes in the minds of the degenerate and ill-balanced for the

commission of an outstanding, appalling crime. In this connection the responsibility of the newspapers, which spread abroad the noisome details, is pointed out and they are noted as the makers of opinion and, by suggestiveness, the schoolmasters in crime.

The Day of Rest and Worship—

The place of Sunday as the day of rest was at first unchallenged in America. In many of the colonies and in most of the states it became hedged about by laws, that prohibited many of the activities which are now regarded as absolutely essential to the comfortable existence of Society under modern conditions. Yet in most cases the old laws, known as "Blue Laws,"—stand upon the statute books. No one wishes to change them, because no one seems quite ready to indicate how they should be changed so as to preserve that which is important and let go the outgrown features. We have, then, in America an abundance of law to protect and preserve Sunday as the day of rest and worship. The day is generally pretty well observed; but there is considerable disregard of Sunday laws as such.

There are four pronounced influences in the country, which make it very difficult for us to determine the kind of day we should have and how to secure it:—

The Jews are more numerous in America than in any other country in the world. They would observe Saturday as the Sabbath, and yet, because Sunday is the legal day of rest, their tendency is to observe no day or at least not so to observe it as to make themselves influential in social customs, save to break down the observance of Sunday.

There are Christian sects which seek to restore Saturday as the holy day of rest and worship on Scriptural grounds. They and the Jews are entitled to religious freedom, and consequently the practice in America has been tolerant with both groups, when they have substituted one day for the other, and lenient even when there has been desecration of one without honoring the other.

The practice of Roman Catholics, after faithful attention to religious obligations in the forenoon, then to devote Sunday afternoon to pastime and in some instances to secular pursuits, has had a confusing and disturbing influence upon the observances of the day, which might otherwise be maintained under Protestant and Puritan sanction.

Into America have come a host of people from other lands, where some other day, or no day at all, has been observed with religious significance; and in communities in which the newcomers have predominated, naturally the rest day disappeared, or became prostituted to other purposes.

Then as the population of the country has become more and more urbanized the need of complete change from city to country, has stimulated flight to the parks, to the woods, to the seashore, to the golf links, and to all sorts of pastime and sport, with a consequent commercialization of the day because it offered large financial gains to systems of transportation, to hotels and restaurants, and to all purveyors of pastime and amusement.

There are large and long established organizations for the protection of the day of rest, which are making careful investigations of grounds

upon which the day may be justified and the ways of securing its better observance. These organizations are for the most part distinctly created and sustained by the Church.

The Use of Leisure

We have not, however, explained the social and moral problems connected with the use of leisure, when we have dealt with the day of rest and worship. It is necessary to go further.

There was a time when lotteries were authorized by state governments and were permitted to send their printed matter through the mails to all parts of the country. Those times are past. But betting, gambling and the playing of various kinds of games of chance, frequently with various kinds of devices, have become all too common and threaten to be a national vice. Travellers on steamships and by railroad trains wager money or set up pools, on trifling matters, whether it be the day's run of a vessel, the quickness of a porter in making up a berth, or the speed of the train between stations. The national sports, yachting, horse racing, baseball, football, tennis, golf, all become occasions for the placing of long bets, which the papers do not hesitate to publish as news gratifying to the public. Students in some colleges and high schools are carried away with this distemper as by a mania. At election times the chances of candidates to win at the polls are often estimated by the amount of money which partisans are willing to wager. Bets at some times are quoted as stock market prices are quoted, to indicate the condition of the country.

Problems of this kind are arising in threatening aspect. Too long the fashionable part of American society has dabbled in the lesser forms of betting and gambling,—making small ventures in games at parties and social functions. Even the Church has been known to permit questionable affairs at sales and other gatherings under her auspices, selling chances on dolls and cakes, and watches, and automobiles, permitting grab-bags and other schemes, which savored wholly of chance and naught of skill or industry or of any honest equivalent for the object sought.

The American conscience as a whole has not yet been awakened to the peril of these evils, nor to the insidious way in which they are making inroads into the habits of the people.

These are evils of far reach, throughout many lands and among many peoples and call for the united efforts of the Christians of all churches. Sound principles of economy and ethics fortify those who seek to make men more honest, more thrifty, more frugal, more conscientious in toil and in exchange.

The right of leisure in America has many advocates with divergent views and varying motives and is threatened with many perils.

Labor organizations have generally insisted upon one day in seven for rest, and the Church and Labor have worked together for this object, generally with success. Recently some of the great industries of the country, like iron, steel and paper plants, which on economic grounds seemed obliged to keep the continuous operation, have conceded the eight-hour

shift and the weekly day of rest to their employees. Certainly workmen in all industries should receive for six days of labor adequate compensation to maintain themselves and their families for the seven days of the week.

The great national game, baseball, has long insisted that it should be permitted to entertain the people on Sunday. In some cities and in some states this is allowed, and the largest crowds of the week attend the Sunday ball games. Even in communities in which it is not legally permitted, it is played upon the vacant lots and in the not distant suburbs, so that the quiet of the day and the peace of mind of many church worshippers are disturbed. Other amusements and sports clamor for like recognition and toleration, in some parts of the country horse racing, in all parts of the country—golf, automobiling and resorting to amusement parks by the sea, the rivers and lakes. The evils of these places arise not from what nature offers, but from the crowds and the vices which have been introduced, because profitable to the vendors of them. There are organized movements, even great corporations, having large vested interests, which undertake for profit to pander to the lower appetites of men in their hours of leisure.

Moving picture shows have spread through the country almost like wild fire. Scarcely a hamlet is without one at least. Their tendency in the past has not been on the whole wholesome, but an improvement has set in. Educators, parents, social workers and municipal governments have been aroused, and, while legal censorship is not common, nevertheless a kind of public censorship has become effective in many communities. In some people there has developed a kind of mania for attending shows, which presents some aspects of intoxication or of the drug habit. Yet better pictures and pictures used for higher purposes are becoming the rule.

The tendency in America is for the Church to raise the ban upon social dancing and for municipalities to regulate and restrict the places for public dancing with greater care.

Libraries, reading rooms and museums are open more hours on work-days in the evenings and on Sundays than in the past and are frequented by more people with every passing year. There is a very gratifying tendency, fostered by many organizations, to return to nature, to get out into the open, to take hikes, to botanize, to study animals, minerals, antiquities. This urge for knowledge, more or less tinged with the scientific spirit, is one of the most wholesome and notable influences making for the right use of leisure in the American life.

The use of the radio, perhaps, to be regarded as a temporary fad, has become, at least for the present, almost a national passion. If it be claimed by some that there is a tendency to substitute the listening in on sermons for actual attendance at church, yet to others experience has shown that the message of the Church can be carried through this medium to those who could not, or would not, come to her services.

In all parts of the country local churches and some denominations as a policy, are establishing, under various designations, parish houses, neighborhood houses and community houses, which are employed for the recreation, the entertainment and the social purposes of the neighborhood or community.

There is an increasing disposition to regard the furnishing of wholesome recreation as a legitimate function of the church, and the gospel more and more is conceived of and proclaimed as a purifying, energizing and constructive message to the whole of man.

Race Relations

The presence of many races and nationalities in the United States has produced serious problems in human relationships that create unusual tasks and opportunities for the churches. Some of these problems are incidental to a process of adjustment, as group after group assimilates itself to the general pattern of western culture and civilization, a process already advancing towards a realization of national harmony. Other problems, derived from more deep-seated inter-racial attitudes, have their roots in historical antagonisms and marked physical differences. Both types of problems in varied forms confront the home mission efforts and introduce complications into the whole structure and activities of the churches. The following population figures will give a clue to the basic facts: According to the last Census, there were in 1920, in a total population of 105,700,000

10,460,000 Negroes (including all degrees of mixed white and Negro blood);

350,000 American Indians;

500,000 Asiatics (Chinese, Japanese, Koreans, Indians, Persians, Armenians);

14,000,000 other foreign-born and speaking foreign languages;

21,000,000 American-born children of foreign-born;

4,000,000 Jews.

Not all the foreign-born groups present the same problems. In the case of the European-born immigrants and their children, assimilation on the whole is completed with the use of the English language for ordinary intercourse, adoption of American customs and manners and acquisition of American citizenship with a full regard for its duties and privileges—a process usually taking from two to three generations. Special home mission treatment is required more especially for the immigrants of the first generation and their children.

There has been a gradual change of emphasis in the work done by the churches on behalf of the Jewish population. While the Jew adapts himself quickly to American ways, socially and economically, he remains separate racially and culturally, no matter for how many generations he has been in America. Inter-marriage between Jews and Gentiles is on the increase. Generally, however, there is evidence in their relations of a sense of difference, if not actual prejudice, wherever Jews are found in considerable numbers. Efforts at evangelization have not been very effective; mission work among the Jews usually meets with open hostility. The antagonism of Jews against Gentiles is chiefly religious and racial, and resentment against various forms of special discrimination; that of Gentiles against Jews is more largely social and economic—though the religious animosity survives—and is due to the rapidity with which Jews acquire prosperity as against the slowness with which, in common with other groups, they grasp and share the

prevailing cultural habits and ideals. In these circumstances, the churches more and more direct their program to the disarming of prejudice on both sides rather than immediate proselytism. There is every evidence that these newer efforts are effective in countering prejudicial propaganda on both sides.

The Christianization of the American Indian has been rendered difficult by neglect and exploitation. While progress has been made in some sections, it is hindered in others by the dispersion of the Indians in small settlements. On the other hand, owing to this isolation and to their relatively small numbers, the Indians do not meet with as much antagonism on the part of whites as might be anticipated from their strangeness in appearance and customs. For example, there is no legal restriction on the intermarriage of whites and Indians, and any Indian who wishes to do so may become an American citizen.

The half million Asiatics in the United States constitute not only a domestic problem but also a problem for foreign policy because of the national complications involved by their presence. More especially the relations between the United States and Japan have been embarrassed more than once by the race antagonism stirred up against the Japanese on the Pacific Coast. The home mission agencies have a definite program not only for evangelizing and adjusting these Asiatics but also for the creation of good-will between them and their white neighbors.

The outstanding American problem in race relations is, of course, that between whites and Negroes, with its heritage from the days of slavery. The emancipation of four million slaves during the Civil War, yet within living memory, did not permanently ensure for them and their descendants equal citizenship rights. On the other hand, the exercise of the franchise in the years immediately following the war, by former slaves unprepared for the responsibilities of citizenship, left their mark on the attitude of the white South. With the aid primarily of the churches and of northern philanthropists, and in recent years also with that of progressive and well-disposed Southerners, the Negroes have made rapid progress in economic, cultural and religious development. Their efforts for self-improvement have won the admiration and active assistance of white Americans.

In this growing appreciation for the Negro, an increasing migration of the race from the country to the cities and from the South to the North has played its part. The world war, with its sudden demand for an increased industrial labor supply, greatly accelerated this migration. Unfortunately, the demand for Negro labor has not as yet become constant but is fluctuating; and even in those centers where Negroes have made their homes in large numbers, the provision of adequate housing, educational and other facilities for them has remained an exception, with the result that opportunities to earn higher wages have not yet brought commensurate advantages. Of course, the depletion of the supply of cheap colored labor in the South has had the effect of improving also the appreciation of Negro workers who have remained in the South. The number of lynchings and other attacks upon life, health and property has decreased. In the matter of social intercourse, the old dead line between the races practically remains unbroken; and it must be chronicled that the increase of the Negroes in the North has brought with it sharper discrimination in this respect than existed formerly. The increase in the number of industrially employed Negroes is generally

regarded unfavorably by white wage-earners, and advancement from the less to the more skilled forms of employment is difficult.

In all this advancement, the churches have taken a conspicuous part. The religious care of the Negro population is, to a large extent, a home mission obligation, more especially because the social cleavage between white and colored is so great that the two races rarely worship in the same congregation. By far the larger part of the Negro population is attached to the Baptist and several branches of the Methodist Episcopal churches. For some decades there has been a marked growth of independent Negro church bodies, which now embrace nearly nine-tenths of Negro church members.

As a result of these influences, the Negro race is producing not only its own religious leadership but also its own leadership in other concerns, so that further internal progress of the Negro group in America and their relations to the white group is largely bound up with the future of the Negro churches and the growing strength of Negro leadership.

The home mission boards of the country have taken the initiative in providing Negroes, as well as immigrant populations, with opportunities for social and health education. Large sums are expended by them in maintaining schools, colleges and seminaries for the training of Negro teachers, physicians, lawyers and other professions as well as ministers. The public school authorities and schools supported by Negroes themselves are now providing educational facilities for a rapidly increasing proportion of the colored population, thus setting home mission resources in part free for other services. Very little provision is as yet made for higher education of Negroes throughout the South, so that the major burden of providing for it falls upon the churches.

In regard to all the problems mentioned in these paragraphs, there is a noticeable increase of efforts to create a better understanding and cooperation between the different groups. There is a decided trend of policy to work *with* these various groups rather than *for* them. Old established discriminations are sharply challenged by the churches, and practically every denomination is in process of enlarging and refining its educational program for applying Christian principles to race relations.

Health and Sanitation:

The physical welfare of people has not received from the Church consistent attention until very recent times. Too long has "the flesh" been associated with "the world" and "the devil" for it to be regarded by the theologians as the source of any good. But common people did at length learn through experience that the conditions of the body did affect conditions of mind and spirit, and they discovered that the best estate of man and woman must rest upon health and sound physical conditions. These lessons, however, came very slowly. Volumes could be written upon the folly of attempting to improve the souls of men, while their lungs were diseased, or their bodies were shivering with cold and starving for lack of food.

Crowded tenement districts, reeking slums, inadequate sewerage, impure water, foul air, epidemics, contagious diseases,—these are still but phrases, devoid of a religious content to most church members, and yet the Church is beginning to take notice of these things, through specialized workers, by means of committees and commissions and as a part of the expanding pro-

gram of those churches which have awakened to the social needs of a city environment.

The Church has always believed in prayer for the sick, and in some instances in anointing by oil and the laying on of hands. But when the Christian Science cult arose a few years ago and so speedily won its thousands of adherents, many churches began to realize that they had been leaving out of their message a part of the Gospel meaning for the bodies and physical environs of men.

America has suffered from a multitude of weird and fantastic notions respecting health and healing, some of them promoted by people who profess a religious faith and claim to accomplish marvelous results through the assistance of a divine power. The earnest sincerity of some and the religious formulæ which they employ make it very difficult to disclose and deal with those who are charlatans and imposters. Probably no greater frauds, costing so much in money, in disappointed hopes and in aching hearts, have ever been practiced upon the American people than those offered in many plausible guises to the sick, the lame, the halt and the blind.

There is suffering in the world, and more and more Christian and scientific sanity are being applied. The need, however, is great. Hospitals, dispensaries and charities are merciful remedies; but Christian zeal and consecration are discovering and applying preventive measures.

Alliance with Charity and Philanthropy

It is well to remember that the social consciousness is a result of Christ's coming into the world. Where His gospel has not gone it does not exist.

In addition to her own direct ministrations in the field of charity and philanthropy, the American church is in intimate fellowship and cooperation with many societies and movements which seek the amelioration of the hard conditions under which a large part of the race lives and works. Charities and philanthropies of many forms, which spring up outside of the Church, receive continuing support from the Church by the contributions of sacrificial workers and of large sums of money, without which these organizations could not exist. If ever there has appeared hostility between these organization and the Church, it has been due to the fact that the Church, in some quarters, has been slow to understand the language and the methods of an applied Christianity as it departed somewhat from the older forms of Christian individualism. These misunderstandings have largely disappeared and cooperation in most instances has become intimate and cordial. If there were more of social justice in the world there would be less need for charitable and philanthropic measures.

The Church recognizes the American Red Cross as an arm of its own benevolence and ministry unto sufferers from disaster of any kind, and the Salvation Army as a branch of its service to the "down and outs," who may be shy of the more orderly methods of the Church itself.

The Church sets its approval upon and gives its support to a great multitude of homes, asylums, retreats, hospitals, reformatories and institutions for the help of almost every misfortune which can befall mankind.

The Church believes in and promotes good music, and expressive architecture, and harmonious decoration. The Church fosters art in all of its forms, including painting, sculpture, landscape gardening and civic planning.

The Church encourages wholesome amusement and recreation and expresses in recent days an approval of all things normally human as a part of the divine harmony intended in that "Kingdom of God" when all things become Christ's.

Social Science

About thirty-five years ago, when the scholars of all the world began to recognize that there was a science of human society, the Church of America welcomed the new discipline into its colleges and into some of its theological seminaries, and began to tell her clergy that communities, and groups, and human institutions of every kind must be studied with scientific accuracy and care in an effort to discover, analyze and classify causes and forces so that the principles of Jesus Christ might be applied to the beginnings of difficulties and might intelligently encourage every form of good and check and repress every form of evil.

Now the colleges and universities of America have as a rule departments of sociology conducted by staffs of competent, and in many instances eminent, scholars who are studying, analyzing and interpreting social conditions and social forces, seeking to bring to bear from all sources of human knowledge data which will permit the formulation of some of the laws of social life and social conduct. Similar endeavors are being made in the institutions of other lands, and America is part of this world-wide fellowship of research, investigation and anticipated discovery.

Most of the theological seminaries of America have departments of instruction in social science in its applied forms, and candidates for the ministry are equipped at least with a sympathetic understanding of what most of the social problems are and are supplied with something of contact and ministry unto the communities of which their parishes may be a part.

Several denominations employ Social Service Secretaries, whose functions are to interpret to the churches the meaning of social service and to help these churches to become dynamic factors and forces in their communities for the improvement and betterment of every kind of social and moral condition. The number of denominations having such secretaries is increasing.

The American Church has produced not a few great leaders in this department of study and in the practice of this Christian social art. The books which they have produced have exerted a wide influence. To name but a few, and those who have passed into the Great Beyond, one needs to remember such as Washington Gladden, Josiah Strong and Walter Rauschenbusch. The living apostles of this order are a multitude.

The movement toward Christian unity, which has found expression particularly within the last twenty-five years in such organizations as the Federal Council of the Churches of Christ in America, the Home Missions Council, the Foreign Missions Conference, and the Council of Church Boards of Education, with allied bodies, has been a great factor, not simply in making plain a vast body of common interests belonging to all churches and to all Christians, but also in focussing attention and concentrating effort upon social and moral problems which fall to the Christian Church to solve and, by the processes of her Christian life, remove.

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